2:66fraco--13 E-5 (1930-1931) 1935, 1936 SF24 Ura SF24
Carangas-
Chipaya

/117 cont./

312 puna, which are covered with sparse herbage. In some places
[illegible] lagoons are formed which are propitious for growing water plants,
[illegible] which serve as food for the pigs, as black and hairy as bears. The
139 Cipaya assert that 12 kinds of plants grow in their soil, the names
of which they obligingly enumerate in prayers to their divinities.
As I am not a botanist /118/ I could not verify the accuracy of this
assertion. It nonetheless reveals a certain care for precision among
the Cipaya, which is perhaps superfluous when one considers the
scantiness of this flora which a little wormwood comes to grow in the
[illegible] midst of sand. In January and February the territory of Chipaya
[illegible] has the appearance of a vast swamp. This monotonous and desolate
[illegible] land is suddenly transfigured as if animated by the magic of the
refraction of a supernatural life: a few small religious buildings
plastered with white earth are transformed into sparkling mosques,
the "water houses" and the enlarged and multiplied pigsties give
birth to strange cities which line the edges of immense lakes in
which bizarrely cut mountains are reflected. In the sky the clouds
draw into strange formations and assume a lunar elsewhere un-
known. It is also the period of great storms. There are days when
half the horizon is illuminated by the sun while the other, in the
night, is ravaged by the tempest and furrowed by lightning.

[illegible] Without these periodic inundations the territory of Chipaya
would be only a sandy plain identical with those denuded expanses
which separate it from the Coipasa salt marshes. Thus the exis-
tence of the Cipaya depends on the flooding of the Lauca River,
which, practically dry in winter, carries a considerable amount
of water in the summer. Sometimes it happens that the char-
acteristic winter dryness is prolonged into the summer months,
threatening to destroy, along with the wretched grassy vegetation
of the "cannas," the fields which feed upon it. This is the most
[illegible] crucial time of the year, the one in which the fortunes of the tribe
[illegible] are at stake. Hence it is not astonishing that all the great festivals
of the Cipaya take place at this time and that all have the

Cayuga-
Chippewa

/118 cont./

objective of requesting the demons and saints to send them prosperity along with the rain. The beginning of the year 1931 was marked by a long period of dryness (1) and I witnessed the anguish

> 1. During the months of January and February I made a certain number of meteorological observations which were unfortunately incomplete because of my frequent moves. For January the average maximum temperature was 18° to 20° /centigrade/ and that of the minimum temperature 0°. In February we had an average maximum temperature of 13° and a minimum temperature of 3°. In January I noted a high of 24° and a low of 1°. For February the high was 22° and the low -1°. February was rainier than January although the end of the latter month was marked by some violent storms and hail.

of the Ojibwa; this misery manifested itself perhaps in the gaiety and seriousness with which they carried out the festivals which I shall describe later.

The winter is a trying time for the Ojibwa. They spoke to me in eloquent language of its rigors--dried and tattered garments, thin and starving animals, icy winds which pierced to the /119/ bone. This winter season passes without festivals, at least without pagan festivals, and this cessation of religious life is good evidence of the close correlation that exists between the pagan ceremonies of the Ojibwa and their problems of subsistence.

Carangas--
Cipaya

/[illegible]/

The number of spirits who rule over a household may be [illegible] more considerable. It is a prayer of Aymara origin which I recorded among the Cipaya, in the course of a sacrifice made to the ancients of the house, the door and the kitchen are invoked at the same time as the court.

Building a house gives rise to various ceremonies which resemble uniformly throughout the territory inhabited by the Aymara. There is no Cipaya hut on which one does not see to the left of the door open covering the blackish spot of blood with which it was sprinkled after its erection. The inside of the roof also bears traces of bloody sprays. This sacrifice is followed by a feast, the costs of which are borne by the owner of the new dwelling, and to which he invites all those who, relatives or friends, have aided him in the work of construction. The occasion is used to offer up many libations and to ask, probably of the protecting spirits, that "the straw (of the roof), that the house, that the hut for the kitchen be good, that it last for many years."

[illegible]	[illegible]	[illegible]	suma	hak	wata
straw	house	kitchen for	good	many	year

[illegible] (1)	[illegible]-ka.
endure	house this.

1. From the Spanish aguantar, "to endure."

/[illegible]/ A beautiful example of the frightful jargon, a mixture of Cipaya, Aymara, and Kolua /Quechua/ words, which the Indians use in their conversations with the divinities.

The [illegible]-machu is honored each time that an Indian returns home to the village after a long stay in his "water house." As the number of [illegible]-machu in Cipaya is limited, I would not have